Magazine of Majlis Ansarullah UK

ANSARUDDIN

May - June 2018 Hijrat/Ehsan 1396HS Vol. 15 No. 3



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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN



Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran

بســـــم الله الرحمن الرحـــــيم

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ *24:56*

Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious. (Surah Al-Nur, Verse 56)

Commentary

The present verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the Prophet's Successors and the representatives of the whole nation. They will be, as it were, Khilafat personified. The verse further says that the fulfilment of this promise will depend on the Muslims' observing the Prayer and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition of safety and security, Islam will reign supreme in the world, and above all the Oneness and Unity of God - the real purpose and object of Islam - will become firmly established.

The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his Khilafat must continue to exist in one form or another in the world till the end of time, all other Khilafahs having ceased to exist. This is among many others the Holy Prophet's distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifa in the person of Ahmad, the Promised Messiah.

The Qur'an has mentioned three kinds of Khalifas: Khalifas, who are Prophets such as Adam and David. About Adam, God says in the Qur'an: "I am about to place a vicegerent in the earth" (2:31); and about David He says: "O David, We have made thee a vicegerent in the earth" (38:27). Prophets who are the Khalifas of another and a greater Prophet such as the Isrealite Prophets who all were the Khalifas of Moses. About them the Qur'an says: "We have sent down the Torah wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews:" (5:45).

Non-Prophet Khalifas of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (5:45).

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PROPHECY OF KHILAFAT IN HADITH

There is a clear prophecy of the Holy Prophet صلى الله عليه وسلم regarding the establishment of Khilafat among Muslims. The Hadith quoted below clearly articulates the events of Islamic history in nutshell. This Tradition has been reported by Hazrat No'man Bin Bashir Bin Huzaifah رضي الله عنه and recorded by Imam Ahmad Bin Hanbal and Bay-ha-qi, as well as by Mishkaat in Bab-ul-Fitn. Its translation is as follows:

"Nabuwat (Prophethood) shall remain among you as long as God shall will. Then God will lift it. Then there will be 'Khilafat Ala Minha-jin-Nabuwut' (Khilfat on the precepts, path or pattern of Prophethood), which shall remain among you, as long as Allah shall will. Then there shall be 'Mulkan Aadhan' (biting, cruel) kingship, which shall remain as long as God shall will. Then there will be 'Mulkan Jabariyyah' (domineering rule, by others, by absolute force and power), which will remain as long as Allah shall will. Then the 'Khilafat Ala Minhajin-Nabuwat' (Khilafat on the path, pattern and precepts of Prophethood) shall appear again. Then the Holy Prophet became silent (Summa sakata)."

The events mentioned in the above Hadith truly appeared later in Islam and history is a witness to its truthfulness that it was revealed to the Holy Prophet by All-knowing God Almighty. The Nabuwat was followed by first era of Khilafat-i-Rashida of Hadhrat Abu Bakr, Hadhrat Umar Hadhrat Usman and Hadhrat Ali for a total period 29 years.

After that there was the period of nominal Khilafat by the various houses of Quresh. The Khilafat was seated in different countries, such as Damascus, Baghdad and Cairo. Khilafat of Banu Umayya was started by Hadhrat Amir Muaviya in Damascus in 661 AD and continued till 749. Khilafat of Banu Abbas in Baghdad was the first Abbaside Khalifat. Abbaside Khilafat was also established in Egypt and they also had Fatmi Khilafat. This perid is marred with internal rifts and conspiracies.

This era was followed by Mulkan Jabariyya or nominal Khilafat of non-Qureshis who acquired from Quresh coercively. This a period of Coercive and domineering kingship.

Ahmadis believe in the perpetuity of Khilafat, in fulfilment of the prophecy contained in the Hadith of No'man Bin Bashir Bin Huzaifah, stated above. The point to note is that the Holy Prophet mentioned all the phases of his Khilafat, the last of which was 'Khilafat- Ala- Minhaj-in-Nabuwat' i.e. a type of khilafat that is on the pattern Khilafat that proceeds after the death of a Prophet. The Hadith says about the Holy Prophet 'Thumma sakata' (then he became quiet). Had there been any type or phase of Khilafat still to come, after 'The Khilafat on the pattern of prophethood' (i.e. the Khilafat of Masih-e-Maud), the Holy Prophet, who was the Last Independent,

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Writings of the Promised Messiah عليه السلام

Advent of the Promised Messiah in 14th Century

Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophets عليه السلام themselves. (2) Second, when with the death of a Prophet عليه السلام, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama'at will become extinct and even members of the Jama'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq رضي الله عنه, when the demise of the Holy Prophet صلى الله عليه وسلم was considered untimely and many an ignorant Bedouin turned apostate. The companions رضي الله عنه of the Holy Prophet صلى الله عليه وسلم, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq رضي الله عنه and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse: after the fear We shall firmly re-establish them.

That is also what happened at the time of Moses عليه السلام, when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise. At his death Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death and sudden departure of Moses عليه السلام, the Israelites wept for forty days. The same happened with Christ عليه السلام. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized. So dear friends! since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which, is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary

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Message of Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V

أيده الله تعالى بنصره العزيز



At the completion of the hundred years of the Ahmadiyya Khilafat.

My Dear Members of the Jama'at, Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu.

Today [the 27th May, 2008], one hundred years of Khilafat-i-Ahmadiyya have come to their completion. This day draws our thoughts to the history of the Ahmadiyya Muslim Jama'at, spread over a period of more than one hundred years, as well as of the time when according to the prophesy of the Holy Prophet صلى الله عليه وسلم, a chosen servant of Allah, by His command, made the announcement on March 1889 about the foundation of this Holy Community. The objectives of his mission and that of the establishment of the Jama'at were to establish the relationship between God and man, to teach mankind to submit to one God, to strive for establishing Tauhid (Unity of God) in the world and having united all the nations of the world into one Ummah (nation), gather the whole mankind under the banner of the Holy Prophet صلى الله عليه وسلم and to draw the attention of mankind to recognizing and respecting the mutual rights of man.

The person whom God, having bestowed on him the titles of the Imam, the Messiah and the Mahdi, had sent to the world, successfully carried out his mission with the support and help of Allah for almost nineteen years—since the foundation of the Jama'at and the first Bai'at in 1889 until 1908 when he passed away—in spite of all kinds of opposition and unfavourable circumstances with such expeditiousness that every adversary who opposed this Champion of Allah suffered ignominy and disgrace. According to the laws of Allah, everyone who comes to this world has at last to leave it—and that person, the chosen servant of Allah and the true lover of the Holy Prophet صلى الله عليه وسلم, always remained, in accordance with the Sunnah of his Master صلى الله عليه وسلم, eager to meet his most Exalted Friend.

Almighty Allah who had sent this servant of His as Imam Akhiruzzman [the Promised Imam of the latter days], while indicating to him that the time of his death was approaching, consoled him by assuring him that though his end was near, yet [He would not let his mission remain unfulfilled], because in accordance with His proclamation He had Himself raised him as the Imam of the latter days. So my dear one, O you who are extremely anxious for the establishment of My Tauhid (Unity) in the world and the sovereignty of My beloved Prophet (peace and blessings of Allah be on him), do not worry about how your mission will be fulfilled after your death. Remember that according to the prophecy of the Holy Prophet صلى الله عليه وسلم, which is endorsed by Me, Khilafat in the footsteps of Prophethood will be established and will last till the end of the world. Thus after you pass away, it is this very Institution of Khilafat by means of which I shall once again initiate the plan for the establishment and stability of My last Shari'ah in the world. Thus, after this reassurance by Almighty Allah, the Promised Messiah صلى الله عليه وسلم, addressing the Jama'at, wrote:

"This is the Way of God. And since He created man on the earth, He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says: kataballāhu la aghlibanna anāa wa rusulī [58:22], that is, God has ordained that He and His Prophets shall prevail. And by predominance is meant that, as Messengers

and Prophets desire that God's Ḥujjat (that is, His Will) is enforced on earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets them sow its seed with their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second, at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the Prophet is concerned], and is convinced that it is the time when the community [of the followers of a Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall.

Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hadrat Abu Bakr Siddiq (may Allah be pleased with him) when the death of the Holy Prophet صلى الله عليه وسلم was considered untimely and many ignorant Bedouins turned apostate.

The companions (may Allah be pleased with them) of the Holy Prophet صلى الله عليه وسلم, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (may Allah be pleased with him) and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]: wa lay umakkin annalahum dīnahumulladhirtaḍā lahum wa layubaddilannahum minba'di khaufihim amnā [24:56], that is, after the fear we shall firmly re-establish them."

(Risala Al-Wasiyyat, Ruhani Khaza'in, Vol. 20, pp. 304, 305)

Again, he wrote; "So dear friends! since it is the Sunnatullah (the way of Allah), from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established Sunnat (practice). So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you, which shall always remain with you as it is promised by God in Barahin-i- Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God says: 'I shall make this Jama'at who are your followers, prevail over all others till the Day of Judgment.' Thus it is inevitable that you see the day of my departure, so that after that day the day comes, which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and He is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as Manifestation of His Power and I am the embodiment of God's Power. And after I am gone there will be some other persons who will be the Manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying."

(Risala Al-Wasiyyat, Ruhani Khazain, Vol. 20, pp. 305, 306)

At last, as he (the Promised Messiah, عليه السلام) had said, the time came when he passed away to rest in the Presence of Almighty Allah and the heart of each and every Ahmadi was filled with fear and grief. However, because of the prayers of the believers, the earth and the heaven once again witnessed the fulfillment of the promise wa layubaddilannahum minba'di khaufihim amnā (And that He will surely give them in exchange security and peace after their fear, (Chapter 24, Verse 56), as it had been witnessed many times earlier. The great revolution that he (the Promised Messiah, عليه السلام) had brought about with his advent was willed by Almighty Allah to continue and be sustained through the great Institution of Khilafat.

At the death of the Promised Messiah عليه السلام, Maulana Abul-Kalam Azad wrote in the paper Wakil:

"That man, a very great man whose pen was magic and speech enchanting, the man who was the embodiment of the marvels of the mind—whose glance would cast a spell and whose voice was the clarion call of resurrection; one whose fingers were entangled with the live wires of revolution and whose fists were two charged batteries of electricity, the man who, for thirty years, caused an earthquake and storm in the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence… The death of Mirza Ghulam Ahmad Sahib Qadiani is not something from which one may not draw any lesson and consign it to the passage of time, and be content. The persons who bring about revolutions in the religious and intellectual world do not always appear. These great 'sons' of history, the pride of mankind, very rarely visit this world, and when they do so they depart from it only after having brought about a revolution in it." *(Wakil, Amritsar, Tarikh-i-Ahmadiyyat, Vol. 2, p. 560)*

Thus, Almighty Allah, having made non- Ahmadis confess about this revolution with their tongues and pens, showed that he (the Promised Messiah, عليه السلام had the special support and help of Allah. But they did not realize that the Being who has extraordinary powers and works wonders and is the Almighty had promised that He would, through the bounty of Khilafat, continue the revolution brought about by the one who had the support and help of Allah. And the whole world witnessed the truth of this at the time of the election of Khilafat when Hadrat Maulana Nuruddin رضي الله عنه was elected as Khalifatul-Masih I. In spite of the fact that the opponents of the Promised Messiah عليه السلام were witnessing an organized and well-knit community founded by the Promised Messiah عليه السلام and in spite of the fact that they had witnessed the scene of the establishment of Khilafat, they tried, by an organized effort to put an end to the Jama'at—the Jama'at which was established by God Almighty Himself and about which He had promised, "Udhkur ni'matī. Gharastu laka biyadī raḥmatī wa qudratī." Call to mind My bounty. I have planted for you (the tree of) My Mercy and My Power with My own Hand. *(Tadhkirah, p. 428)*

Thus, in accordance with this promise, they were defeated in their plan like always, even though they went so far in the ferocity of their enmity and opposition that one paper wrote:

"If anyone asks us, then we are ready to truly say that if it is at all possible for Muslims, they should throw the books of Mirza not into the oceans, but into a burning furnace. They should not end the matter here, but see to it that in the future no Muslim or non-Muslim historian mentions his name in the history of India or that of Islam." *(Wakil, Amritsar, June 3, 1908, Tarikh-i- Ahmadiyyat, Vol. 3, pp. 205, 206)*

But today the history of Ahmadiyyat bears witness to the fact—and the whole world knows it—that no one remembers the erstwhile opponents of Ahmadiyyat. Yet by the blessing of Khilafat, Ahmadiyyat is flourishing in the world and millions of people devotedly profess Ahmadiyyat, or the true Islam. The enemies of Ahmadiyyat crossed the limits of their absurd talk so much so that one paper, Curzon Gazette, wrote the following to which Hadrat Khalifatul-Masih I (may Allah be pleased

with him) referred in his first speech of Jalsa Salana: "Now nothing is left in Mirzā'ees. Their head has been cut off. One man who has been elected as their Imam is not capable of doing anything except that he would teach you (the Ahmadis) the Quran in a mosque." *(Tarikh-i-Ahmadiyyat, Vol. 3, p. 221)*

Remarking on this, Hadrat Khalifatul- Masih I عليه‌السلام said: 'Subhanallah (Glory belongs to Allah), this is the most important task and has priority over all. May Allah grant me the opportunity to carry it out.' Unfortunately, some prominent members of the Jama'at, too, did not appreciate the status of the office of Khilafat. Conspiracies continued to be hatched. But the tree planted by the hand of God continued to grow. According to the promise made by God to the Promised Messiah عليه‌السلام, the community, comprising small and devoted followers of the Promised Messiah عليه‌السلام, went on increasing and no effort to inflict loss on the Jama'at could succeed. When the time of the second Khilafat came, some prominent members of the Anjuman (Governing Body) openly and resolutely opposed the Institution of Khilafat.

But all such prominent people, overconfident and full of conceit as they were regarding their so-called knowledge, experienced and education, could not match a young man of 25 years of age. Indeed such was his exalted station that no one could equal or surpass him with respect to his organizing the Jama'at, the organized expansion of its missionary work (Tabligh) by him, his moral and spiritual upbringing (Tarbiyat) of the Jama'at and the knowledge and deep insight of the Holy Quran he possessed. Many a time the Jama'at had to face great suffering and severe opposition, yet, with the blessing of Khilafat, it continued to successfully move forward. A close look at the fifty years of the Khilafat of Hadrat Khalifatul -Masih II (may Allah be pleased with him) shows how remarkable and crowning were the achievements of this son of the Champion of Allah, the Promised Messiah عليه‌السلام.

After the death of Hadrat Muṣliḥ Mau'ūd (may Allah be pleased with him) the world of Ahmadiyyat was once again plunged into fear, but Allah, according to His promise, having replaced that fear with security and peace within a few hours, bestowed on the Jama'at the bright moon of the third manifestation of the Qudrat-i-Thāniyah (Second Manifestation, that is, Khilafat). In spite of the opposition of the then governments and in spite of the organized and united efforts of all Muslim sects (before and after the passing of a cruel law against Ahmadis [in Pakistan]) the caravan of Ahmadiyyat continued to advance, crossing the ever new landmarks of progress, one after the other, giving the message of love to the world, serving the poor of the impoverished nations, conveying to them the message of the Arab Prophet (peace and blessings of Allah be on him) and gathering them under his banner.

Then the time came when according to the Divine decree Hadrat Khalifatul-Masih III (may Allah's mercy be on him), too, departed from this world to meet his Creator. Once again internal and external disorders and mischief arose. But, in accordance with the Divine Promise, the Ahmadiyya Muslim Jama'at was consolidated and strengthened through Khilafat-i-Rabi'ah (the fourth succession) and every mischief petered out of existence. Allah, the Almighty, destroyed those who put constraints on the Jama'at under the provision of a cruel law and who claimed that they would once for all root out 'the cancer of Ahmadiyyat.' Because of this law, which had been passed by the government of Pakistan, the Khalifa of the time had to migrate. But this migration opened new vistas for the progress of Ahmadiyyat. Once again we saw the fulfilment of the promise made in gharastu laka biyadī… Avenues for the missionary work of the Jama'at were opened which had once looked like a remote possibility. During the time of the fourth Khilafat, Allah, through MTA (Muslim Television Ahmadiyya), fulfilled His promise to the Promised Messiah عليه‌السلام that [Urdu] meň terī tablīgh ko zamīn ke kināroň tak puhňchāoň gā, "I shall carry your message to the ends of the world," confounding the reason of man. If we look at our limited means and the way in which this channel

began, then the words of Tasbīḥ (Glorification) and Taḥmīd (Praise) of Almighty Allah naturally flow from our— believers'—lips. Today, this channel has, from east to west, from north to south, silenced every opponent of Ahmadiyyat. Thus God revealed, through the MTA the voice of the man spreading the message of Truth to the homes of those who had wished to totally incapacitate the Khalifa of the time. Today, through it, the spiritual food (Mā'idah) of the 'Ilm-i-Kalām of the Promised Messiah (peace be on him) (that is, his teachings, his knowledge and his arguments in support of the truth of Islam and for the refutation of the tenets of other faiths and creeds) as well as that of the last Sharī'ah of God Almighty— the Noble Quran—has reached every home with the grace of Allah.

In accordance with the law mentioned in the verse kullu man 'alaihā fān [All that is on it (earth) will pass away, Chapter 55, Verse 27] Hadrat Khalifatul-Masih IV (may Allah's mercy be on him) passed away. And at the time of his death, the whole world witnessed that the eyes of the MTA cameras relayed a scene through satellite to every home around the world. The scene was amazing both for Ahmadis and non-Ahmadis. Ahmadis rejoiced that Almighty God had replaced their fear with security and peace, and others wondered at how those people and that Jama'at, which they had been trying to destroy for hundred years, had continued to prosper and progress. One opponent openly admitted, "I do not believe you to be in the right. But after having seen this, I have to confess that God by His actions has testified that He is with you."

I am a humble person and am not very knowledgeable, yet, Allah the Almighty has united at my hand the whole Jama'at. Every day, the relationship between me and the community grows stronger and stronger. The world thought that perhaps I would not be able to look after the Jama'at and that they would see the end of it [the Jama'at] for which they had been waiting for the last 100 years. But they forgot that this tree has been planted by God Almighty. No human being is responsible for planting it and making it flourish. Rather whatever is happening is happening because of the Divine promises and support. And Almighty Allah is fulfilling the promise made to the Promised Messiah عليه‌السلام in the revelation "I am with you and with those whom you love." Thus, this is the Divine decree. This is the promise made by the very God Who does not make false promises—the promise that those dear ones of the Promised Messiah (peace be on him) who, in accordance with his injunction, have embraced the second Manifestation of the power of Allah, it is they who will gain supremacy over the world because God is with them. God is with us.

Today, 100 years of this second Manifestation of Allah's Power (Khilafat) have come to their completion. And every day we experience the fulfilment of the above mentioned promise made by Allah to the Promised Messiah عليه‌السلام with a renewed glory, as I have mentioned above in the short historical account of the Jama'at. Thus, it is the obligation of each and every Ahmadi that they by remaining attached to the second Manifestation of Allah should strive, mustering all his and her capacities, to fulfil the mission of the Promised Messiah عليه‌السلام. Today, we have to bring all of Christianity under the banner of the Holy Prophet صلى‌الله‌عليه‌وسلم; we also have to bring the Jews under his banner and we have to bring all the Hindus and the followers of other religions, too, under his banner. We have also to unite all the Muslims of the world through attachment to the Khilafat-i- Ahmadiyya at the hand of the Promised Messiah and Mahdi عليه‌السلام. Ahmadis! who live in all parts of the world or in any country, hold fast to this fundamental objective which I have just mentioned above and fulfil the task which the Imam-uz-Zaman [the Promised Imam of the time], the Messiah and the Mahdi has entrusted to you by the command of Allah.

He (the Promised Messsiah عليه‌السلام, by stating that 'this promise is about you,' has placed on us this great responsibility. And promises are fulfilled only when the conditions which are attached to them are observed.

Believers of the Masih-i-Muhammadi [The Messiah of Muhammad صلی اللّٰہ علیہ وسلم]! dear ones of the Promised Messiah علیہ السلام and the flourishing branches of the tree of his being! rise up. Be ready to make any sacrifice required for the further strengthening of Khilafat-i-Ahmadiyya so that, by holding fast to the rope of Allah, you may spread, to the ends of the world, the message of the Holy Prophet صلی اللّٰہ علیہ وسلم], the Master and Mutā' (the obeyed one) of the Promised Messiah علیہ السلام with which Allah sent the Messiah of Muhammad صلی اللّٰہ علیہ وسلم.

Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and only God and that the peace of the world depends on joining the Jama'at of the Mahdi and the Messiah because today he alone is the standard bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. Today to fulfil the mission of the Messiah of Muhammad صلی اللّٰہ علیہ وسلم and to be united in faith in the Unity of God can only be achieved by remaining attached to Khilafat-i-Ahmadiyya. It is this by which men of God will bring about a spiritual revolution in the world.

May Allah enable each Ahmadi to convey with firm faith this beautiful Truth to every individual in the world.

Wassalam
Khaksar (Humble)
(Mirza Masroor Ahmad)
Khalifatul-Masih V

Darsul Quran

Continuation from Page 2

Briefly, the verse under comment covers all these categories of Khalifas, viz., the Holy Prophet's rightly-guided Khalifas, the Promised Messiah, his Successors and the spiritual Reformers or Mujaddids. Their mission, as the above verse says, is to protect the Law and to bring back "the erring flock into the Master's fold."

The special marks and characteristics of these Khalifas are:
They are appointed Khalifas through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifas; the religion which their mission is to serve becomes firmly established through their prayers and missionary efforts; they enjoy equanimity and peace of mind amidst hardships, privations or persecution which nothing can disturb; and they worship God alone, i.e. in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.
The verse may also be regarded as embodying a prophecy which was made at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims being small in number feared for their very lives, and yet in the course of only a generation the prophecy was literally fulfilled. Idolatry disappeared from Arabia and Islam became firmly established not only in Arabia but also reigned supreme in the whole world and the followers of the Holy Prophet, erstwhile regarded as the dregs and scum of humanity, became the leaders and teachers of nations.
The words, "Whosoever is ungrateful after that, they will be the rebellious," signify that Khilafat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving unstinted support and obedience to their Khalifas they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.
(The Holy Quran with English Translation and Commentary, Vol. 4, pp. 1869-1870.)

Khilafat-e-Rashida – The Rightly Guided Caliphate

by Maulana Ataul Mujeeb Rashed, Imam of the London Mosque

The institution of Khilafat is that blessed heavenly system of guidance, granted by Allah the Exalted, to a community of believers for their spiritual progress and development. The significance of this Divine bounty is like the 'rope of Allah'. Firmly holding onto it is a verification of their belief as well as a guarantee for their peace, security and spiritual advancement.

The blessed subject of Khilafat is indeed like a life line and a source of real inspiration. It brings with it a message of spiritual elevation which takes a believer closer and closer to Allah the Almighty and enables him to achieve the purpose of his creation. Without Khilafat there is no life, no joy and no spirituality. And, under the benign shade of Khilafat, we are able to enjoy all the blessings of this life with a sure guarantee of endless blessings in the Hereafter. Khilafat is, indeed, a bliss unspeakable. It is like a mine of bounties which can never be exhausted.

Khilafat: Its Greatness and Blessings

The subject of Khilafat is mentioned very comprehensively in Ayat-Istikhlaaf (The verse of Khilafat) in Chapter Al-Nur of the Holy Qur'an is as follows. The wording is:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ *24:56*

The translation reads:

'Allah has promised to those among you (i.e. the followers of Hazrat Muhammad صلی اللہ علیہ وسلم who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.' *(Ch.24:V.56)*

This verse contains most exquisite subject matters. In it Allah the Exalted has made a definite promise for the establishment of Khilafat for the community of believers and has made it conditional to belief and good works. Two grand blessings of Khilafat are cited; firm establishment of religion and the transformation of a state of fear into a state of peace. It is also mentioned that the lofty objectives and the sweet fruits of Khilafat are also two-fold; true establishment of worship of God and the Unity of God.

What is Khilafat?

The literal meanings of the word Khilafat are of vicegerancy and succession. The Holy Qur'an has mentioned this term in four different categories. Owing to the subject of my speech, I will be concentrating on that category in which this word is used for the deputy of a prophet and his successor.

The Promised Messiah علیہ السلام says:

'The meaning of Khalifah is that of a successor who renews faith. Those who come in place of prophets to dispel the darkness that spreads after their era are called Khulafa.

(Malfoozat Vol. 4, p.383)

Need for Khilafat

Regarding the necessity and the wisdom behind the institution of Khilafat the Promised Messiah علیہ السلام says:

'A successor is called a Khalifah. The successor of a prophet in the real sense can only be the one who has the excellences of a prophet on a shadowlike basis…in fact a Khalifah is the shadow of a prophet. As no person can live forever, therefore Allah the Exalted willed to establish the beings of prophets, who are the most eminent and the best among all the beings of the world, on a shadowlike basis till the Day of Judgement. It is with this objective that Allah the Exalted chose Khilafat so that the world may never and at no time be deprived of the blessings of prophet-hood.'

(Shahadat-ul-Qur'an p.57 Ruhani Khaza'in vol. 6, p.353)

Prophethood and Khilafat

The well-established way of Allah, the Almighty for the guidance of mankind is that the seeds of the Divine message of guidance are sown by His chosen prophets and the stem of guidance begins to grow. The advent of these prophets is actually the first manifestation of Allah, the Almighty.

When the time of their departure from this world arrives, Allah once again demonstrates a wonder of His power for the completion of the somewhat incomplete work of the prophets; to continue to nurture and develop their works and to take it to the point of culmination. This is the sign of Allah's second manifestation in the form of Khilafat.

The Election of Prophet and Khalifah

It is worth remembering that both the institutions of prophethood and Khilafat are from God but there is a difference regarding their election. Allah the Exalted elects a prophet directly because at that time of oppression there is no existence of a community of believers, whereas after the advent of a prophet a community of believers is formed. A community that satisfactorily fulfils the criteria of belief and good works in the sight of Allah is given the opportunity, as a mark of honour, to express its opinion at the time of the election of a Khalifah. On the face of it, this appears to be an election but in reality it is a selection made by God. The pure hearts of the believers are, with the power and order of Allah the Exalted, inclined to choose that pure being which, in fact, is the choice of Allah, the Exalted.

It may be noted here that each Khalifah, who is the manifestation of the institution of Khilafat, is the Khalifah of the prophet who has passed away and is not the Khalifah of the Khalifah before him. That is why these Caliphs are always given the title of Khalifat-ur-Rasul, Successor to the Prophet. It is in accordance to this principle that each Khalifah in the Ahmadiyya Muslim Community is called Khalifatul Masih.

The High Status of Khalifah

God, through His complete authority, bestows the office of Khilafat to the Khalifah. God makes a Khalifah and none has the authority to dismiss him from this office. He is helped by God. God's help is with him at every moment. God becomes his Teacher and Guide. He acquires religious knowledge and discernment from God. God Himself generates love and affection for him in others' hearts and these circles of love and devotion continue to widen. Illumined by the Light of God he becomes the fountainhead of light and then he is bestowed the miracle of acceptance of prayers. Obeying him is actually obeying the Prophet whose Khalifah he is and this very obedience ultimately guarantees connecting that person with the obedience of God.

Distinctive Features of Khilafat-e-Rashida

Whenever Khilafat is established on the principles mentioned in the Holy Qur'an it is always the truly guided Khilafat. Hazrat Khalifatul Masih II(ra) has listed the special features which distinguish Khilafat-e-Rashida from all other forms of government. I summarise his points here:

Election

Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Verily Allah commands you to make over the trusts to those entitled to them… *(Ch.4:V.59)*

The Khilafat-e-Rashida is elective and Allah Almighty has left the method of election open to the believers.

Shari'ah

A Khalifah is under the yoke of Shari'ah (law.) He can reject the counsel of his advisers but he cannot ignore the laws of Shari'ah. Thus, although he is a constitutional head, he is not absolutely free.

Consultation

In addition to the control of Shari'ah, he is subject to consultation as well. In all important matters, the Khalifah is bound to consult his colleagues and to follow their advice as far as possible. Finally he takes the decision under Divine guidance.

Morals

Apart from the Shari'ah rules and the requirement of consultation, since a Khalifah is the religious head as well as the leader of the obligatory prayers, he is morally and subconsciously obliged to lead a righteous path but this situation does not apply to a political leader, whether elected or not.

Equality

A Khalifah is equal to other fellow beings in human rights as prescribed in Islam. This is not the case of other rulers in the world. A Khalifah can secure his rights through the judicial system just as people can obtain their rights from him through the same process. A Khalifah is granted a lesser infallibility. As he is a component of the Divine mechanism, a Khalifah has been promised a limited providential infallibility from major mistakes liable to bring about disastrous consequences. In such situations, he is assured of God's succour and help against adversaries. He is the one who enjoys Divine assistance. This unique position is not available to any other type of leader.

Non-political

The Khalifah is not aligned to any political party and his position is that of a father. It is not permissible, therefore, that he should incline towards any one party. Allah says:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

"When you judge between men, you judge with justice" *(Ch.4:V.59)*

That is, a person in the position of a Khalifah should exercise complete justice, leaning neither to an individual nor a party.

(Al-Furqan, Khilafat Issue, July 1958)

Khilafat-e-Rashida I

Allah the Almighty has made a very clear and emphatic promise about the establishment of a spiritual system of leadership among the community of believers.

On the basis of this Divine promise, the Holy Prophets صلی اللہ علیہ وسلم further mentioned this everlasting principle:

مَاكَانَتْ نَبُوَّةٌ قَطُّ اِلَّا تَبِعَتْهَا خِلَافة (كنزالعمال الفصل الاول فی بعض خصائص الانبياء حديث 3224)

'The Prophethood is always followed by Khilafat'

He further elaborated by saying:

'The Khilafat to be established after him will be based on the precept of Prophethood, upholding the same standard of values.' *(Musnad Ahmad, Mishkatul Masabih, kitaburriqaaq, baabul-indhar wat-tahdheer, p.1479, Hadith 5379)*

The Holy Prophet صلی اللہ علیہ وسلم further outlined the jobs to be performed by his successors. He said:

'O my Allah, have mercy upon my successors

who will come after me, relating my sayings and my practices and teaching the same to other people.'

(Jami As-saghir by Allamah Suyuti Vol. 1, p.60)

These two Ahadith elucidate the fundamental principle that Khilafat in essence is a continuation of the mission of the Prophet. The objectives and the aims of Khilafat and Prophethood remain the same.

The Holy Prophet صلی اللہ علیہ وسلم further said that:

اَلْخِلَا فَةُ ثَلَاثُوْنَ عَاماً

''The Khilafat to be established immediately after me shall continue for thirty years. '
(Mishkatul Masabih, Kitabul Fitan, Babul Malaham, p. 1484 Hadith 5395)

Emphasising the importance of this period, he further said:

عَلَيْكُمْ بِسُنَّتِيْ وَ سُنَّةِ الْخُلَفَا ءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ

''Follow in my footsteps and the footsteps of Khulafa-e-Rashideen who would be fully guided to the right path.''

(Tirmazi, Kitabul Ilm, Babul Akhze Bissunnah)

These clear elucidations left absolutely no doubt that a system of Khilafat was going to be established after the demise of the Holy Prophet صلی اللہ علیہ وسلم and certain individuals would be there as the spiritual embodiment of this system.

This is exactly what happened. Hazrat Abu Bakr Siddiq, Hazrat Umar bin Al-Khattab, Hazrat Uthman bin Affan and Hazrat Ali bin Abi Talib were chosen as Khalifah one after the other. Their total period of Khilafat was nearly thirty years. This period of Khilafat is generally known and described as Khilafat-e-Rashida, the rightly guided Khilafat.

Points of Distinction

It is interesting and inspiring to note that the first era of Khilafat-e-Rashida has several unique points of distinction. For example, it is a period closely connected with the blessed period of the Holy Prophet صلی اللہ علیہ وسلم. It started just after his sad demise and as such, it was the very first practical manifestation of the promise given in the Holy Qur'an. (Ch.24:v.56) It is a period about which the Holy Prophet صلی اللہ علیہ وسلم made a precise prediction, even indicating the exact duration of it. Moreover, its name is derived from the wording of Khulafa-e-Rashideen used by the Holy Prophet صلی اللہ علیہ وسلم, obedience to whom was strongly stressed by him, mentioning it along with his own traditions. Another distinction of this period is that all four Khulafa, who had this honour of being chosen as successors, were not only prominent companions of the Holy Prophet صلی اللہ علیہ وسلم but also from among those who were given the glad tidings of paradise during their lifetime. Moreover, all four were closely related to the Holy Prophet صلی اللہ علیہ وسلم. The first two were his fathers in law while the latter two were his sons in law. At least three out of four Khulafa also have the honour of being mentioned as his successors by the Holy Prophet صلی اللہ علیہ وسلم himself.

Overview

It is not possible for me to go into the details of blessings and achievements of this period of Khilafat but I must say that during this period the whole world was able to witness that all the blessings, promised in the Holy Qur'an were thoroughly enjoyed by the Muslims. During this blessed era Islam's glory was established not only in Arabia but also in other parts of the world.

It was an age of advancement and climax of Islam that even the colossal opponents were powerless to contend with. Such was the state of the grandeur of Islam and the awe of the Muslims that the great empires of kings and emperors would tremble at their name and would bow down to them. The truth is that during this golden era of the Rightly Guided Khilafat, Islam attained such glory and eminence that even today, when an impartial historian

casts his eyes on this era, he is amazed. He fails to understand as to how the inhabitants of the desert of Arabia became the conquerors of the world. He does not realise that it was the fruit of Khilafat-e-Rashida; that Rightly Guided Khilafat with which the destiny of the triumph of Islam was linked.

In the Eyes of the West

The Khilafat-e-Rashida was indeed a golden period of the history of Islam. The teachings of Islam were faithfully followed and put into practice. The Khulafa through their unstinting loyalty to Islamic values, their personal nobility of character and exemplary adherence to the teachings and practices of the Holy Prophet صلى الله عليه وسلم, served as role models for all. The nobility of the Khulafa and their moral excellence has been acknowledged even by non-Muslim writers. I quote here just two short statements from famous historians.

Lieutenant-General Sir John Glubb writes in his book: The Empire of the Arabs, p.26:

'Both Abu Bakr and Umar had been close intimates of the Prophet and were utterly dedicated to the service of Islam. Like the Apostle himself, they were indifferent to money and continued when they had attained power to live simple peasant lives. Clad in patched garments made of coarse woollen material, they were not above milking their own goats as they had always done.'

Edward Gibbon writes in his book The History of the Decline and fall of the Roman Empire, p.869:

'An historian who balances the four caliphs with a hand unshaken by superstition will calmly pronounce that their manners were alike pure and exemplary; that their zeal was fervent, and probably sincere; and that, in the midst of the riches and power, their lives were devoted to the practice of moral and religious duties.'

Khilafat-e-Rashida: A Continuous Blessing

It is of paramount importance to understand that the blessing of Khilafat-e-Rashida is a continuous blessing. This is clearly established from the verses of the Holy Qur'an, the sayings of the Holy Prophet صلى الله عليه وسلم and the explanations given by the Promised Messiahعليه السلام.

The Holy Qur'an

Let us look at the Holy Qur'an first. In the famous verse of Khilafat (Ch.24:V.56), Allah, the Almighty has used the word yastakhlifanna. This means that Allah is definitely going to establish the Khulafa. Now the expression used here yastakhlifanna has a meaning of repetition and continuity in it. It refers to the present tense and also to the future. Therefore, it does contain a promise which is bound to continue in future as well. Furthermore the use of the suffix Noon-e-thaqeelah (نون ثقيله) makes it all the more emphatic and prophetic.

It is also important to note that the word minkum (منكم)used here also clearly establishes the continuity of this blessing of Allah. The word literally means —from among you but it is wrong to take this reference only applicable to the Muslims present at the time of the Holy Prophetصلى الله عليه وسلم. As a matter of fact, this is an ongoing glorious promise of Allah, the Almighty, to all such believers in Islam who truly fulfil the requirement of faith and good deeds till the end of time. It would be a great folly to restrict the application of this promise to a limited period of time.

In the Holy Qur'an expression has been used no less than 82 times. Except on two or three occasions, where specific exceptional reference is made, it has always been used in a manner that is applicable to all the Muslims till the day of judgement.

Looking at the verse of Khilafat once again, Allah, the Almighty, has mentioned here an analogy, saying: —as He made successors from among those who were before them. We know that the system of succession continued for nearly 1400 years after Hazrat Moses(as). How is it possible that in case of Islam it should be considered to be limited to only 30 years? The Muslims have been described in the Holy Qur'an as:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best people raised for the good of mankind). (3:111)

Allah, the Almighty, says to the Holy Prophet صلى الله عليه وسلم:

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

great is Allah's Grace on you (4:114).

These three verses taken together clearly establish the Khilafat to be a continuous blessing for the true followers of Islam who will fulfil the two required conditions.

The Hadith

There is a very prophetic and explicit saying of the Holy Prophet صلى الله عليه وسلم narrated by Hazrat Hudhaifa, recorded in Musnad Ahmad. It reads: 'Prophethood shall remain amongst you for as long as Allah wills. He will then cause it to end. Then a Khilafat will be established in the precepts of prophethood which will last for as long as Allah wills. He will then cause it to end. Oppressive kingship will follow [which will inflict great pain and misery on its subjects]. Its rule will last for as long as Allah wills. He will then cause it to end. After this, tyrannical monarchy will follow. Their rule will last for as long as Allah wills. Allah will then cause it to end. Khilafat will then be re-established in the precepts of Prophethood. Thereafter, the Holy Prophet صلى الله عليه وسلم became silent [and added no more comments].' *(Musnad Ahmad, Mishkatul Masabih, kitaburriqaaq, baabul-indhar wat-tahdheer, p.1479, Hadith 5379)*

This profound Hadith clearly states that after giving the glad tidings of the reestablishment of Khilafat in the latter days, the Holy Prophet صلى الله عليه وسلم did not specify any time limit for it nor did he add any other comment. This is a clear indication of the continuity of this Khilafat without any break or gap in it.

The Sayings

The Promised Messiah عليه السلام has also made it absolutely clear that the blessings of Khilafat to be established in the Muslim Ummah after the demise of the Holy Prophet of Islam صلى الله عليه وسلم was destined to be perpetuated.

He says:

''He (i.e. Allah) has established the institution of Khilafat so that the world should never remain without the blessings of prophethood. Therefore any person who believes in the Khilafat to last for only 30 years, totally ignores the very purpose of its establishment.' *(Shahadatul Qur'an p.58)*

'Allah has given His promise that He will establish the system of Khilafat in this religion after the Holy Prophet صلى الله عليه وسلم and will extend it to the Day of Judgement. Just as there were Khulafa and Kings for a very long period in the dispensation of Moses, He will do it the same way here in Islam and will not let this system be obliterated. ' *(Tabligh-e-Risalat Vol-3, p.60)*

The Middle Period

This whole discussion makes it clear that the Khilafat, promised in the Holy Qur'an, is basically a permanent blessing but it was made conditional to the right belief and good deeds. At the end of the first era of Khilafat, because of the degeneration and due to the absence of the required conditions, this blessing was, in a way, withdrawn from those people. But the history of Islam continued precisely in the same order as mentioned in the tradition of the Holy Prophet صلى الله عليه وسلم quoted above. Oppressive governments came and went; dynastic monarchies and Muslim empires were established and faded away.

Ahmadiyya Khilafat

Finally the time came for the promised revival of Islam. The second spiritual advent of the Holy Prophet صلى الله عليه وسلم took place in the person of Hazrat Mirza Ghulam Ahmad of Qadian. He claimed to be the Imam of the age, the Promised Mahdi, and the awaited Messiah – a prophet of God, but in full subordination to the Prophet of Islam, Muhammad صلى الله عليه وسلم. He initiated the Ahmadiyya Muslim Jama'at in 1889. His main objective and the purpose of his advent was to revive the pure teachings of Islam, to revive faith in one God and to unify the whole of mankind by bringing them all under the banner of the Holy Prophet of Islam صلى الله عليه وسلم, who is the final messenger of God for the whole of mankind with a perfect and everlasting message for all times.

After successfully accomplishing his mission and establishing a vibrant community of believers, he passed away in 1908. Before his demise, he wrote his famous book, The Will in which he made it absolutely clear that, in order to carry on his mission to its ultimate fulfilment, Allah the Almighty, following His own tradition, would show the second manifestation of His power. It was a clear reference to the promise of Allah, the Exalted, contained in the Holy Qur'an, to bestow the blessing of Khilafat upon the community of true believers. Moreover, it was exactly in line with the prophetic statement of the Holy Prophet صلى الله عليه وسلم that Allah the Almighty was going to re-establish the Khilafat on the precept of prophethood.

A very interesting point is to be noted here. The Promised Messiah has used a particular terminology of Qudrat-e-Thaniyyah i.e. the second manifestation of God for the establishment of Khilafat. It is indeed most befitting from this aspect as well that the establishment of Khilafat on the precept of prophethood was actually happening for the second time in the history of the world.

Upon the demise of the Promised Messiah, Hazrat Maulana Nurud Din was unanimously elected to be his first successor. He was entitled Khalifatul Masih to continue his mission. In 1914, Hazrat Mirza Bashirud Din Mahmood Ahmad(ra) was chosen as the second Khalifah. When he passed away in 1965, the third Khalifah was elected in the person of Hazrat Mirza Nasir Ahmad(rh) .Then at his demise in 1982, Hazrat Mirza Tahir Ahmad(rh) was elected to be the fourth Khalifatul Masih. The fifth Khalifa and the current supreme head of the Jama'at, Hazrat Mirza Masroor Ahmad (May Allah be his Helper) was chosen in 2003.

This is how, by the grace of Allah, the institution of Khilafat, on the precept of prophethood, was re-established, fulfilling all the prophecies contained in the Holy Qur'an and the blessed sayings of the Holy Prophet (May peace and blessings of Allah be upon him).

Khilafat for ever

Hazrat Promised Messiah has stated very categorically that now the Khilafat to be re-instated on the precept of prophethood, is bound to continue till the end of the time.
He said:
'Its coming is better for you for it is permanent and will not be cut off till the day of judgement'.
(The Will, pp.6-7)

'Once I have departed, God will bring about for you the second manifestation of His power (i.e. Khilafat) and it will remain with you forever. '
(The Will, p.10)

Moreover, all the five Khulafa of the Promised Messiah have also mentioned repeatedly that this blessing of Khilafat is everlasting and it will continue up to the day of judgement.

Khilafat-e-Rashida Re-instated

By the Grace of Allah, we know it for certain and believe it with profound conviction that

this Khilafat which has been established in Jama'at Ahmadiyya is actually the second phase of the same Khilafat-e-Rashida which was established following the demise of the Holy Prophet صلى الله عليه وسلم. It is truly the Khilafat-e-Rashida revived and re-instated in this age. It is, in fact, continuation of the same Khilafat-e-Rashida promised by Allah, the Almighty, to the community of believers if they truly believe and perform good deeds.

There has never been any shortage of such people or groups who aspired for Khilafat and even did their best to grab it. But all their hopes and efforts were unsuccessful and this blessing was bestowed by Allah the Almighty, upon this community which truly satisfied the required conditions in the sight of God. This, as such, is a proof of the fact that the only community fulfilling the required criteria is none other than the Ahmadiyya Muslim Jama'at.

In the Hadith narrated by Hazrat Hudhaifa(ra), the Holy Prophetصلى الله عليه وسلم referring to the Khilafat to be established following his demise named it as Khilafat-e-Rashida and also described the same as خلافة على منهاج النبوة Caliphate on the precept of Prophethood (Musnad Ahmad V.4 P273) . Now it is very important that in the same Hadith, while mentioning the re-establishment of Khilafat after a long interval, the Holy Prophet صلى الله عليه وسلم spoke for the second time exactly the same wording of 'Khilafat on the precept of Prophethood" which is the other name of Khilafate-Rashida. So it is quite evident that this period of Khilafat in Ahmadiyya Muslim Jama'at is definitely the continuation and revival of the same Khilafat -e-Rashida.

Secondly, the Promised Messiah while explaining the system of Khilafat to be established after him used the wording of Qudrat-e-Thaniyyah, the second manifestation of God. Elaborating it further, he cited the example of Hazrat Abu Bakr Siddiq(ra), the first Khalifa-e-Rashid of the Holy Prophet صلى الله عليه وسلم and I quote:

'At that critical hour, Allah made Hazrat Abu Bakr(ra) stand firm and through him He once again showed a manifestation of His Power.' (The Will, p.9)

This specific reference of Hazrat Abu Bakr(ra) makes it clear, beyond any shadow of doubt, that the current system of Khilafat in Ahmadiyya Muslim Jama'at is a replication of Khilafat-e-Rashida.

What's the proof?

An outstanding proof of the fact that today, it is the Jama'at Ahmadiyya which has been blessed with the true form of Khilafat-e-Rashida is the practical testimony of Allah, the Exalted. All the blessings of Khilafat-e-Rashida, as mentioned in the Holy Qur'an and Ahadith, are descending upon this Jama'at like a continuous heavy rain. Just to give you a taste of that I present briefly only three aspects.

The history of the Ahmadiyya Community is witness to the fact that under the guidance of the highly eminent personifications of His Second Manifestation, with the grace and blessings of Allah, the Community has acquired a distinguished and eminent global identity. The whole world is well aware of its efforts in the fields of propagation of Islam, education and its work for humanity. The Community is spreading the beautiful teachings of Islam as the vanguard of high values of love, peace and tolerance and for upholding the law of the land. It is held in esteem for publishing the Holy Qur'an and other Islamic literature. Today, with the grace of God, this Community is well established in 210 countries of the world and its membership is in tens of millions and increasing day by day.

Is it not enough proof that the blessing of

consolidation of faith and its progress has been granted to the Ahmadiyya Muslim Jama'at?
Secondly, whenever the community had to go through a period of trial, every time Divine help came to its rescue. For example, the Community went through critical phases of its history in 1908-1914- 1965-1982 and then in 2003. Today, each Ahmadi is a living testimony to the fact that how God changed each fear into peace through Khilafat-e-Ahmadiyya and how He granted dignity and stability to the religion of Islam. This is a great favour of Allah, the Exalted that the sun of Khilafat continues to shine upon us day and night.

Thirdly, the history of the Jama'at is studded with repeated attempts of suppressing the Jama'at. In the recent past, in 1974 the opponents tried their utmost to blot out the community, but as always, they were unsuccessful and were disgraced. Then in 1984 an all-out infamous ordinance was enforced against the Jama'at and the opponents tried their level best to obstruct the advancement of Ahmadiyyat. But what happened?

Our Almighty, Powerful God blew to bits those who were impudent in their presumption to blot out Ahmadiyyat. Where is that tyrant who said that his power was very great and that he would ensure that the Ahmadis ended up with a beggar's bowl in their hands? Where is that despot, who, in the footsteps of the Pharaoh, had declared that he would erase the cancer of Ahmadiyyat? Observe, our God has obliterated these enemies of Islam from the face of the earth. One was seen on the hangman's scaffold and the other's body was blown out into the skies, reduced to a heap of burnt dust and dispersed in the desert.

This magnificent and perfect spiritual system which has been vouchsafed to the world in the form of Khilafat-e-Ahmadiyya is no ordinary miracle. The Ahmadiyya Khilafat has successfully emerged as the leading force among Muslims to follow the precepts set by the Holy Prophet of Islamصلى الله عليه وسلم. It is engaged in establishing faith in the Unity of God all over the world. It teaches the Holy Qur'an, and promotes knowledge and wisdom. It is exerting to bring uniformity among the people belonging to various races and ethnic groups. It is promoting moral reformation of individuals, teaching mutual love and respect. Above all, the Ahmadiyya Khilafat is helping man to establish a living and loving relationship with God.

The Closing

This is indeed a great bounty and favour of Allah the Almighty upon all of us that we have been able to witness and experience this golden period of the second phase of Khilafat-e-Rashida. It is our good fortune that we are present at this historic juncture when this Khilafat-e-Rashida has entered into its second century. Our hearts are filled with emotions and our whole being is in a state of total submission to Allah the Almighty, with sincere thanks and gratitude. One century laden with bounties of Allah has passed and we have entered into the second century with shining prospects of our ultimate victory knocking at the door. The whole of the last century of Khilafat-e-Rashida Ahmadiyya, rather each year of it, perhaps it is more true to say that each day of each year stands witness to the fact that Allah the Almighty continued to bestow His sublime blessings upon us.

It is Allah's sheer Grace and Mercy that we are basking in the sunshine of Khilafat. I tell you honestly that words cannot capture and express how fortunate we are to live and experience this blessed era of Khilafat-e-Rashida Ahmadiyya.
It is time for us to submit most sincerely to Allah. It is time to remind ourselves of the great pledge that all of us made on the historic day of 27th May 2008, when the whole world of Ahmadiyyat stood up at the call of their beloved Imam. It was a spectacle of a lifetime!

We all made a sincere pledge; we all entered into a solemn covenant, with flowing tears and throbbing hearts. Each and every word of this promise should remain permanently imprinted on our hearts and minds. Let us remember that day today and take stock of ourselves. Let us set up an exemplary standard of complete fidelity and faithfulness; of total submission and obedience; of dedicated sacrifices in the cause of Khilafat.

Let us not become slack and deficient in any way in discharging our responsibilities, so that the great bounty of Khilafat-e-Rashida granted to us should continue to remain with us and that we remain dedicatedly attached to it for ever and ever.

May Allah enable us to do so. Aameen



Continuation from Page 3

Law-bearing Prophet, must have mentioned that too.

We believe that the Khilafat of the Promised Messiah will continue for ever, because it is Allah's Decree mentioned by the Promised Messiah. He prophesied:

"And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as has gone Allah's promise in Braheen-i-Ahmadiyyah, a promise which is not for me personally, but for you. For, has not Allah said, that to my followers He would vouchsafe power and dominance?" ('The Will')



Continuation from Page 4

that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jama'at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike. Let the righteous persons of the Jama'at who have pure souls accept Bai'at in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

The Islamic Khilafat – Its Rise,Fall, and Re-emergence

Rafi Ahmad

In this essay, we will examine the concept of the khilafat, its rise, fall, and reemergence, and discuss its relevance in modern times.

The Arabic word khalifa means successor. The term caliph is simply an anglicized version of khalifa. The terms khilafat and caliphate, though derived from khalifa and caliph respectively, have different connotations. Khilafat refers to the Islamic institution of spiritual successorship, whereas caliphate implies a politico-religious Muslim state governed by a caliph [6, 14].

Theological Foundations of Khilafat

The Holy Quran makes several references to the term khalifa, but it does not expound upon the prerogative, scope, authority, or manner of establishment of khilafat. Our understanding of khilafat and how it draws its legitimacy is essentially based on the following Quranic verse.
Allah has promised to those among you who believe and act righteously, that He will surely make them Successors (khalifas) in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion, which He has chosen for them; and that He will surely grant them security and peace in place of their fear. (24:56)

In this verse, the Holy Quran presents the institution of khilafat as a reward for collective piety. It is often interpreted to provide a basis for an Islamic polity founded upon the democratic lines headed by a khalifa whose office is, in principle, elective and bound by the Quran and the sunnah.
In a well-known hadith, the Prophet MuhammedSAW is reported to have observed:

Prophethood shall remain among you as long as God wills. Then khilafat on the pattern of prophethood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be a tyrannical despotism which shall remain as long as God wills. Then once again khilafat will emerge on the precept of prophethood. [Masnad-¬Ahmad, Mishkat, Chapter Al-Anzar Wal Tahzir].
This hadith not only reassures us about the reemergence of divinely guided khilafat but it also passes a historical judgment on what was to follow the early Khilafat.

Khilafat and State

The Islamic view is that sovereignty over the universe belongs to God, but mankind, as God's deputy, is vested with authority in certain spheres, as a trust, for which it is accountable to God. Hadhrat Zafarullah Khan wrote:

"As God's sovereignty extends over the universe, the ultimate ideal of a state in Islam is a universal federation or confederation of autonomous states, associated together for upholding freedom of conscience, for the maintenance of peace, and for cooperation in promoting human welfare throughout the world…" [5]

The role played by a khalifa is both spiritual and secular. According to, Hadhrat Mirza Tahir Ahmad رحمہ اللہ تعالی, Khalifatul-Masih IV, the implication of a khalifa being the spiritual head of a confederation of states is that the khalifa, if he sees fit, may relegate most or all his secular authority to the elected representatives of the members of the confederation [3]. Thus the concept of khilafat transcends national sovereignty and ethnic divide and forms a truly universal supra-national entity.
A khalifa has the promise of divine support so long as it remains firmly based on the precept of prophethood – that is, the principles and prototypes exemplified by prophets. He is bound by the ordinances of divine law. He decides

questions of policy after consultation with the chosen representatives of the people. The concept of khilafat is thus imbued with both secular and religious characteristics.

The institution of khilafat is based on the precept of prophethood; and therefore, like prophethood, it can exist and flourish without a state.

The Rightly-Guided Khalifas

When the Prophet Muhammed صلى الله عليه وسلم died (632 C.E.), Hadhrat Abu Bakr succeeded to his spiritual, political, and administrative functions as successor of the messenger of God (khalifa rasul Allah). Bernard Lewis, the preeminent historian of Islam, observes:

"Abu Bakr was given the title of Khalifa or 'Deputy' (of the prophet) … and his election marks the inauguration of the great historic institution of the Caliphate. His electors can have no idea of later functions and development of the office. At the time, they made no attempt to delimit his duties or powers. The sole condition of his appointment was the maintenance of the heritage of the Prophet." [10]

Bernard Lewis captured the essence of the institution of khilafat in the last sentence by re-stating the phrase "on the precept of prophethood" from the hadith. The first four Khalifas, Abu Bakr, Umar, Uthman, and Ali, were close associates of the Prophet known for their high integrity and great devotion. The qualification rightly-guided (the rashedun) has been historically applied to them to distinguish them from the kings-caliphs who followed them.

The period of the reign (632-661) the rightly-guided Khalifas constituted what later generations of Muslims would often remember as a golden age of pure Islam. Muslims would often define themselves and their theology according to the way they assessed the glorious, though turbulent and short-lived, events of that formative period [7].

The famous historian of Islam, Muhammad ibn Jarir Al Tabari, relates the following incident [10].

"Umar said to Salman: 'Am I a king or a khalifa?' and Salman answered: 'If you have levied from the lands of the Muslims one dirham, or more, or less, and applied it unlawfully, you are a king not a khalifa'. And Umar wept." [Al Tabari, Tarikh al-Rusul Wal Muluk]

Here Hadhrat Umar, the second Khalifa, whose piety, sense of justice, and puritanical austerity were proverbial, came to tears by the mere mention of the possibility of misusing a single coin from the public exchequer. This incidence underscores the distinctive characteristics of the rightly-guided khilafat.

The rightly-guided Khalifas played active spiritual and secular roles. They were the head of the Islamic confederation and exercised secular authority often indirectly through appointed governors of various provinces of the empire.

After the assassination of Hadhrat Ali (661 C.E.), the last of the rightly-guided Khalifas, the question of the right to khilafat resulted in a major split in Islam into Sunni and Shia branches [9]. Muawiyah declared himself the khalifa of the ummah and of the Muslim empire and thereby laid down the foundations of a long line of dynastic monarchy – quite in accordance with the prognostications made by the Prophet.

Monarchy and Despotism

After the end of the rightly-guided Khilafat, the title of khalifa was borne by the fourteen Umayyad kings of Damascus (661-750) and subsequently by the thirty-eight Abbasid monarchs of Baghdad (750-1258). After the fall of the Umayyad dynasty, the title was also assumed by the Spanish branch of the family who ruled in Spain at Córdoba (755–1031) and by the Faṭimid rulers of Egypt (909–1171). Thus there existed multiple contemporaneous caliphs from the 7th to 12th centuries [6].

The last titular Abbasid caliph of Cairo was captured in 1517 by the Ottoman sultan Selim I. The Ottoman sultans then claimed the title of khalifa and brandished it for four centuries until it was abolished in 1924 by the Mustafa Kamal Ataturk, the founder of Turkish Republic.

It is not uncommon for many scholars [14, 20] to state that the caliphate came to an end in 1924. But, as a matter of fact, it had reached its nadir long time ago. What came to an end in 1924 was a vestigial and vacuous title misappropriated by a decadent monarchy, which, even in its imperial heyday, never represented the Muslim ummah and nor had it exercised any positive influence over them since the 13th century.

Wishful Thinking

In 2005, President Bush warned [12]: "These Al Qaida terrorists are driven by a radical and perverted vision of Islam that rejects tolerance, crushes all dissent, and justifies the murder of innocent men, women and children in the pursuit of political power. They hope to establish a violent political utopia across the Middle East, which they call caliphate ... where all would be ruled according to their hateful ideology. This caliphate would be a totalitarian Islamic empire encompassing all current and former Muslim lands".

Mr. Bush is not alone in raising the specter of the caliphate. After the recent unrest and demand for freedom and justice in the Arab lands, many public figures in academia and think tanks have expressed similar alarmist views, while some in the media have circulated wild caliphate conspiracy theories.

On the other end of the spectrum, the collective Muslim soul yearns for a global caliphate, which is cherished as a memory of past glories and timeless ideals. In recent years, interest among Muslims in international unity and the caliphate has grown. Popular Islamic movements identify a lack of spirituality and decline in personal religious observance as the root cause of the Muslim world's problems, and claim that the caliphate cannot be successfully revived until these deficiencies are addressed.

Osama bin Laden has called [12] the 9/11 attacks "a great step towards the unity of Muslims and establishing the righteous caliphate." A number of fundamentalist political parties have called for the restoration of the caliphate by uniting Muslim nations, either through peaceful political uprising or through force [13]. Two influential and radical pan-Islamic groups, the Jamaat-e-Islami and the Muslim Brotherhood, seek to restore the caliphate, but fail to differentiate between a militant Islamic state [16, 17] and the spirituality of the rightly-guided khilafat. Some see the ineffectual Organization of the Islamic Conference, an international organization with 57 Muslim member states, as a precursor to the caliphate. Other scholars, like Tarek Masoud of Harvard Kennedy School, take a milder view envisioning the caliphate somewhat like the European Union for Muslims [19].

Clearly, at the core of the divergent ideas of restoration of the caliphate lies a minimal precondition of the political unity of the Muslim ummah [13]. But that seems to be inconceivable in the present climate. In recent memory, Muslim countries have not been a picture of unity and harmony: the world has been a witness to the Black September of Jordan (1970), the failure of the Pan Arabic movement and of the United Arab Republic (1971), division of Pakistan (1971), the Iran-Iraq war (1980-1988), the Darfur conflict (2003-2008), and the decision of the southern Sudan to secede from the north (2011). In a Friday sermon [18], Hadhrat Mirza Masroor Ahmad, Khalifatul-Masih V, succinctly put it: "How do they propose to establish khilafat over every Muslim country when they cannot even agree on who could lead the prayer?"

The Ahmadiyya Khilafat

Hadhrat Mirza Ghulam Ahmad عليه السلام, the Messiah and Mahdi, likened khilafat to the second manifestation of God's power – the advent of prophets being the first manifestation. He drew

a parallel and proffered the archetypical Khilafat of Hadhrat Abu Bakr as the second manifestation. He quoted the Quranic verse 24:56 and made a prophetic statement: "The second manifestation cannot come till I go. But when I go, God will send a second manifestation for you which will remain with you forever." [1] This second manifestation unequivocally refers to the Ahmadiyya Khilafat.
After the death of Hadhrat Mirza Ghulam Ahmad عليه السلام in 1908, a large number of leading members of the Ahmadiyya community convened and unanimously decided that Hadhrat Nurud Din رضي الله عنه should be his first Khalifa. In 1914, at the time of the election of the second Khalifa, Hadhrat Mirza Mahmood Ahmad رضي الله عنه, a small dissenting group formed a separate organization known as Lahoris; their main dispute with the mainstream Ahmadis centered over the scope of and the need for the institution of khilafat [4]. Since then the transitions to three Khalifas have taken place with grace and harmony. These Khalifas have been men of piety and probity, of simplicity and austerity, dedicated to Islam, and engaged in serving the faith and transforming the faithful.

After a hiatus of 13 hundred years, the divinely-guided Ahmadiyya Khilafat in Islam re-emerged in accordance with the prophecies of the Holy Prophet صلى الله عليه وسلم and of Hadhrat Mirza Ghulam Ahmad عليه السلام. This was one of the most significant events in the history of Islam whose full impact is yet to be seen [11].

The Ahmadiyya Khilafat categorically rejects militancy in every form and wages an intellectual jihad of the pen. When faced with bitter persecution, it practices patience and perseverance. When subjected to invidious intolerance, it preaches peace and tolerance. It champions the cause of the dispossessed and works towards uplifting the downtrodden.

The Ahmadiyya Khilafat has conquered no land and possesses no earthly dominion, but it wields its influence over the hearts and minds of millions by winning over one man and one woman at a time. It is a force for good in the world, and exemplifies, once again, an institution grounded in the precepts of prophethood.

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MAJLIS ANSARULLAHUK

CHARITY WALK FOR PEACE 2018

SUNDAY, 29TH APRIL 2018



Charity Walk For Peace Facts

£685,000 raised for UK charities in 2017
Now in its 28th year raising funds for charities across the UK
A target of a £1,000,000 set for 2018 100% raised goes to charity.

All administrative costs are met by AMEA – the Ahmadiyya Muslim Elders Association UK.

Message From The President, Majlis Ansarullah



welcome you all to the Charity Walk for Peace.

Many months of planning, hundreds of man hours and the amazing support we have received from Runnymede Borough Council has today come to fruition with this historic walk, with so many charities being supported. I am delighted that once again, like in previous years, Majlis Ansarullah UK is able to support all the administrative costs of the Charity Walk for Peace, thus ensuring that every single penny raised is donated directly to charity.

I truly hope you will have an amazing day and I very much look forward to seeing you all.

Dr Ijaz Ur Rehman

Sadr, Majlis Ansarullah, UK



Message From The Mayor, Runnymede

I welcome you all to this auspicious event today. I am absolutely privileged and delighted to have the Charity Walk for Peace come to the historic borough of Runnymede this year.

We are making history in Runnymede with this event as I am proud to say that this will be the biggest charity event a mayor has ever hosted in our wonderful borough. Indeed, I don't think there are many boroughs in the country that can boast an event that has a target of raising £1,000,000 for local and national charities.

I think it is extremely significant and fitting that the Walk for Peace be held in this wonderful borough where the Magna Carta was sealed over 800 years ago and where I am proud to serve as a mayor.

I actively welcome charities from Runnymede, Surrey and around the UK to be part of this unique and historic event.

I have personally witnessed over many years the significant benefit this walk has given to local and national charities as the walk has raised millions of pounds for them.

Thank you all for joining me for such a hugely worthy cause and also to experience this special piece of history.

Councillor Iftekhar Chaudhri,
Mayor of Runnymede

Message From The Chief Executive



I want to offer a warm welcome to all those taking part in the Walk for Peace in Runnymede. We are very proud of our history in this borough where the Magna Carta was sealed in 1215, a document that became the basis for the rule of law in the UK.

We are so pleased to be hosting the Walk for Peace, a multicultural event organised by the Ahmadiyya Muslim Elders Association celebrating diversity and social cohesion in 21st century Britain. The Ahmadiyya community is one of the oldest and established Muslim communities in Britain. The Elders put in a huge amount of effort and resources each year to raise money for charities and offer a hand of friendship to all fellow communities who form modern day society in this country. What's more is that 100% of the money raised goes to charities with all overheads being met by the organisers with a small contribution from Runnymede Borough Council.

Paul Turrell
Chief Executive, Runnymede Council



Message From The Chairman CWFP

I am delighted to welcome you all to what promises to be a spectacular, historic and record breaking year for the Charity Walk for Peace.

Your support, through the many charity receptions held across the UK that have preceded the charity walk, has been incredible and I thank each and every one of you for your support, kindness and generosity.

I also wish to take this opportunity to thank Runnymede Borough Council and the mayor of Runnymede for their constant help and support in making today's walk a reality.

Zaheer Ahmed

Chairman Charity Walk for Peace



Message From Surinder Arora

It's a real pleasure to open the event today. I hope this fundraising initiative is a huge success and will support multicultural diversity and people to take positive steps towards responsible and sustainable fundraising as a way of life.

Let me first of all express my sincere gratitude to Paul Turrell and Iftikhar Choudhry for their great work as Chief Executive and mayor of the Runnymede Council. They have worked tirelessly in making this event every bit a success.

The Walk for Peace has been a success since 1985 and it is because of people like you who are committed to make a difference every year and raise money for the great cause.

Surinder Arora

Founder and chairman Arora Group

Message From Dr Brian Perry



I am delighted that the annual Ahmadiyya Muslim Elders Association Charity Walk for Peace is taking place for the first time in the historic borough of Runnymede. I was made most welcomed by all the volunteers from this Muslim community whose ethos is based on respect to all others.

This warmest welcome is extended to all walkers and visitors to the event. To the walkers you'll be doing a fantastic job in raising money for so many well-deserving charities and voluntary groups and at the same time mix with likeminded people who devote many hours of their time as volunteers for the benefit of others.

Dr Brian Perry

Director of voluntary support North Surrey

Message From James King



To achieve what we have today is superb and I'm looking forward to share it with everyone who is taking part. I am absolutely privileged and delighted to have the Charity Walk for Peace come to the historic borough of Runnymede this year as the host of this amazing event.

I look forward to working with Charity Walk for Peace in years to come. It is fantastic that this event has great synergy in the way of hosting this event in the historic borough of Runnymede where the Magna Carta was sealed over 800 years ago.

This year the event has a target of raising £1,000,000 for local and national charities which is incredible, I hope we reach it.

James King, Co-owner of Baronresidentia

Message From Cllr. Nigel King

The Charity Walk for Peace is a multi-cultural, multi-faith event, unmatched in its munificence. It is a model of how the world could be if we celebrated the similarities that all people share, rather than dwelling on the few differences. Its message of faith, of hope, togetherness and of charity, has never been more important. I'm very proud to be part of the walk as the Charity Coordinator for Runnymede.

I would like to convey a huge thank you to the Ahmadiyya Muslim Elders Association for their warmth and unrivalled generosity.

Pre Charity Walk Reception

The national Charity Walk for Peace held a reception dinner at Bishopsgate School, Englefield, Egham on February 17th 2018. Over 140 guests attended to show their support to the Charity Walk for Peace being held on Sunday April 29th 2018 in the Windsor Great Park in association with Runnymede Borough Council.

The reception dinner provided an opportunity for the participants to meet others and brought together a host of charities and beneficiaries, MPs, mayors and local community groups, as well as representatives from the media with the objective of introducing them to this year's national walk, its aims and objectives, and its fundraising efforts throughout the previous year.







Pre Charity Walk Reception, Tahir Region

A Charity Walk for Peace reception dinner was held at York Gardens Library in Wandsworth on February 23rd 2018. A number of charities attended to show their support for the event in Windsor Great Park in association with Runnymede Borough Council.







Pre Charity Walk Reception, Masroor Region

A Charity Walk for Peace Charity Reception Dinner was held at The Guildhall in Kingston on February 24th 2018 where over 65 guests attended. The Rt. Hon. Sir Edward Davey, MP graced the occasion. He mentioned the incredible success of the annual charity walk. It was followed by addresses from a number of mayors from the boroughs of Kingston, Epsom, Sutton, Elmbridge and Runnymede.









Pre Charity Walk Reception, East Region

A charity reception dinner was held at The Old Town Hall, Stratford, London, on March 2nd 2018. The President of the Majlis Ansarullah said, "This is the 4th charity reception leading to the run up to the Charity Walk for Peace in April and we have many more across the UK. The support that we have received from MPs, mayors, charities and community groups has been incredible".



Pre Charity Walk Reception, Islamabad Region

During an event on Friday 9th March 2018 at the East Hampshire district Council offices Cllr. Julie Butler, East Hampshire said, "AMEA have always been fantastically supportive of the district and its residents and has a truly impressive fund-raising record across the country. Last year's walk in Bentley, raised £7,000 which was distributed among local charities."



Pre Charity Walk Reception, Midland Region

A reception dinner was held on March 24th 2018 at the Darul Barakaat Mosque in Birmingham. Over 65 guests, including the deputy Lord Lieutenant for Midlands, the Lord Mayor of Walsall, councilors and a host of supported charities attended to show their support.





Pre Charity Walk Reception, Scotland

The charity walk reception dinner was held on Sunday March 25th 2018 in Glasgow, Scotland to a packed hall of charity representatives, community groups and dignitaries. The dinner provided an opportunity for participants to meet the organisers and sponsors of the annual Charity Walk for Peace.



Pre Charity Walk Reception, North East Region

The Charity Walk for Peace reception dinner was held on Sunday March 29th 2018 in Dewsbury St John's Infant School. Deputy Lord Lieutenant West Yorkshire, Mr David Dinmore said "What a splendid evening we had with you and your Ahmadiyya colleagues at St. John's School yesterday. It was so uplifting to hear of the wonderful work that you all do in promoting peace and inter-community co-operation not only in the UK but also across the world."







Pre Charity Walk Reception, Middlesex Region

A special charity reception dinner was held on Saturday April 14th 2018 at St. Andrew's Church in Harrow.



Pre Charity Walk Reception, North East Region

A charity reception dinner was held on April 18th 2018 at the Nasir Mosque in Hartlepool. The three respective mayors addressed the guests about their respected charities. The local charities included Alice House Hospice, Artium, Friends of Hartlepool Wild Green Spaces, the Great North Air Ambulance and the Wharton Trust.







Charity Walk for Peace 2018

Over 4,500 participants convened on the grounds of Windsor Great Park on Sunday April 29th 2018. Over 160 charities representatives, mayors, community groups, schools, civic leaders and members of the public all convening at the start line on a chilly but pleasant morning.

In the official opening session of the walk, several dignitaries addressed the thousands gathered including:

- Dr Ijaz ur Rehman, Sadr Majlis Ansarullah UK
- Cllr Iftikhar Chaudhri, the mayor of Runnymede
- Mr Paul Turrell, CEO Runnymede Borough Council
- The Right Honourable Sir Ed Davey, MP
- Mr Nick Wood Dow, Deputy Lord Lieutenant for Surrey
- Mr Surinder Arora, Arora Group
- Mr Nick Prescott, leader of Runnymede Borough Council
- Mr Graham Barker, High Sheriff for the Royal County of Berkshire
- Mr Rafiq Hayat, national president of the Ahmadiyya Muslim Community

Majlis Ansarullah UK - ISLAMABAD Regional Charity Walk for Peace 2018



Charity Walk For Peace East Hampshire – Petersfield

More than 325 walkers made great strides for a good cause this weekend when they took part in a fundraising walk in Petersfield.

The three-mile Charity Walk for Peace was organised by the UK Ahmadiyya Muslim Elders Association in association with the East Hampshire District Council. The walk snaked in a circular route through Petersfield, taking in the town centre and other local landmarks before finishing at the EHDC offices at Penns Place.

The Ahmadiyya Muslim Association has a strong connection with the East Hampshire area. Every year it hosts Jalsa Salana, a three-day religious convention in East Worldham which welcomes more than 38,000 people.

Nine local charities have been selected as beneficiaries from the event:

FitzRoy
The Rosemary Foundation
Artscape
ChallengersHomestart
Butser Homestart
Weywater
The Kings Arms
Age Concern Cowplain
Dementia Friends

Supported Charities





Message from the Rt. Hon. Damian Hinds, MP and Secretary of State for Education.



It is really great to see so many people here this morning for the Charity Walk for Peace. I am here on behalf of East Hampshire to say thank you to the Ahmadiyya Muslim Elders Association.

We are proud to have you as our partners and to hold Jalsa Salana. We are grateful for what you do for our community and this walk is a great example of that. This morning we will walk together. I would like to thank again the Ahmadiyya Muslims who help the local charities.

Message from Cllr. Jamie Matthews, Mayor of Petersfield



The Charity Walk for Peace is a great initiative by the Ahmadiyya Muslim Elders Association to help the local charities in Petersfield. I would like to thank everyone who made today's walk a great success.

Cllr. Buttler



Last year's walk raised £7,000 which was used to support local charities and their vital work in the district. I am delighted to see that so many people came along to take part in the 2018 walk and raise even more money for these fantastic charities.

Cllr. Richard Mallard, leader of the East Hampshire District Council



The whole point of events like the Charity Walk for Peace is to gain an understanding of respect and an understanding of the community, and it is really important that we all move forward together.

Cllr. Lyn Evens, Chairman East Hampshire District Council



I would like to say thanks to the Ahmadiyya Muslim Elders Association for bringing the Charity Walk for Peace to East Hampshire and for the good work our charities do to help less privileged members in society.